

The State Journal.

PUBLISHED BY KNAPP & JEWETT, EVERY TUESDAY MORNING, NEARLY OPPOSITE THE BANK, AT \$2 A YEAR, OR \$1.50 IN ADVANCE.

VOL. V. NO. 45.

MONTPELIER, (VT.) AUGUST 30, 1836.

WHOLE NO. 253.

LYNES.

Written on the passage of Pinckney's resolutions in the House of Representatives, and of Calhoun's "Bill of Abominations" in the Senate of the U. States.

BY J. G. WHITTIER.

Now, by our fathers' ashes! where's the spirit
Of the true-hearted and the unchained gone?
Sons of old freemen, do we but inherit
Their names alone?

Is the old pilgrim spirit quenched within us?
Stoops the proud manhood of our souls so low,
That mammon's lure or party's will can win us
To silence now?

No—when our land to ruin's brink is verging,
In God's name, let us speak while there is time!
Now, when the padlocks of our lips are forging,
SILENCE IS CRIME!

What! shall we henceforth humbly ask as favors
Rights all our own? in madness shall we barter
For treacherous peace, the freedom nature gave us
God and our charter?

Here shall the statesman seek the free to fetter?
Here Lynch law light its horrid fires on high?
And in the church their proud and skilled abettor,
Make truth a lie?

Torture the pages of the hallowed Bible,
To sanction crime and robbery and blood,
And in Oppression's hateful service, label
Both man and God?

Shall our New England stand erect no longer,
But stoop in chains upon her downward way,
Thicker to gather on her limbs and stronger
Day after day?

O no, methinks from all her wild green mountains,
From valleys where her slumbering fathers lie—
From her blue rivers and her welling fountains,
And clear, cold sky?

From her rough coast, which lilies and hungry ocean
Gnaws with his surges—from the fisher's skiff,
With white sail swaying to the billow's motion
Round rock and cliff?

From the free fire-side of her unthought farmer—
From her free laborer at his loom and wheel—
From the brown smith shop, where beneath the hammer
Rings the red steel?

From each and all, if God hath not forsaken
Our land, and left us to an evil choice,
Lo! as the summer thunder bolt shall: waken
A PEOPLE'S VOICE!

Startling and stern the northern winds shall bear it
Over Potomac to St. Mary's wave;
And buried Freedom shall awake to hear it
Within her grave.

O let that voice go forth—the bold men fighting
By Santee's wave—in Mississippi's cane,
Shall feel the hope, within his bosom dying,
Revive again.

Let it go forth! The millions who are gazing
Sadly upon us, from afar, shall smile,
And, unto God, devout thanksgiving raising,
Bless us the while.

O, for your ancient freedom pure and holy,
For the deliverance of a groaning earth,
For the wringed captive, bleeding, crushed, and lowly,
Let it go forth!

Sons of the best of fathers! will ye falter
With all they let ye periled and at stake?
Ho! once again on Freedom's holy altar
The fire awake!

Prayer strengthened for the trial, come together,
Put on the harness for the moral fight,
And, with the blessing of your Heavenly Father,
MAINTAIN THE RIGHT!

COMMUNICATIONS.

For the State Journal.

Pursuant to previous notice a respectable number of the friends of HARRISON and GRANGER, in Northfield, assembled for the purpose of determining upon the proper measures to be pursued at the coming election.

The meeting was organized upon the appointment of NATH'L JONES, Esq., Chairman, and ROSWELL DEWEY, Secretary.

After consultation, the following resolution, on motion of Jno. L. Buck, Esq. was unanimously adopted:

Resolved, That ANSON ADAMS, Esq. be unanimously nominated as a suitable person to be appointed for town Representative, by the Democratic freemen of Northfield.

On motion Jno. L. Buck, H. W. Carpenter and Jno. Averill, Esqs. were appointed a committee to draft resolutions expressive of the sense of the meeting, who report the following, which were adopted without a dissenting voice:

Resolved, That we approve of the nominations of WILLIAM HENRY HARRISON and FRANCIS GRANGER for the offices of President and Vice President of the United States, and believe them entitled to the hearty and undivided support of the Republican party:

Resolved, That the State Ticket headed by SILAS H. JENISON, for Governor, meets with our full approbation, and that we will use all honest and honorable exertions to secure the success thereof.

Resolved, That the nomination of JONATHAN P. MILLER and MILTON BROWN, Esquires for Senators of Washington County, meets with our unanimous approval, and that we will render them our undivided support at the coming election.

Resolved, That secret societies of any kind or name, are prejudicial to the interests

and tend directly to sap the foundations of our free institutions; and are, therefore, entitled only to the detestation of every true friend of his country.

Resolved, That the important results consequent upon the coming election, ought to induce us to throw aside personal and local prejudices—bury the hatchet, and unite on those measures which may best conduce to the general interests of the cause in which we are engaged.

Resolved, That we approve of that democracy which is known by deeds rather than words, and which is in favor of extending to all classes the benefits of a free government, rightly administered.

On motion, adjourned to Friday evening, August 26th.

NATH'L JONES, Chairman.
ROSWELL DEWEY, Secretary.

For the State Journal.

MR. EDITOR:

The following article was originally written, and has been forwarded for publication in Zion's Watchman. If you think that its publication in this region would subserve the interests of Anti-Slavery, you will confer a favor by giving it a place in the columns of the Journal.

ABOLITIONISTS AND DISUNION.

It is one of the charges most frequently brought against the abolitionists, that their movements tend to the dissolution of the Union. If this under the pressure of present exigencies, may seem to be true, there are no persons who more ardently wish for a contrary result, than abolitionists themselves. That they have not set out with any such design they have repeatedly declared, and this is generally conceded by their more candid opponents. Nothing would more grieve them than to see the South so desperate in the sin of slaveholding as to be willing to dissolve the Union in order to shut out the light of truth from their country. If the South should resort to this desperate measure, they alone would be responsible for the result. The very foundation of this charge against abolitionists, is the tenacity with which the South cling to the damning sin of slavery.

Abolitionists, however, are free to acknowledge, that they wish every political relation to be dissolved, which makes them as citizens of the nation, in any sense, the supporters of Southern oppression. If driven to extremities, if slavery must perpetually and eternally exist in any state, abolitionists would prefer that all political union with that State, should be dissolved; and this too, in consistency with the foundation of our national compact, which declares that all men are born free and equal, and independent, and have certain natural, inherent, and inalienable rights. But, lest abolitionists should appear reckless in making such a choice, let us see in what light this whole subject presents itself to our consideration. From the ratio of the increase of slave population over that of the whites in many of the slave states, it is capable of mathematical demonstration that the day is not far distant when the power of the white population will be inadequate for the control of the blacks. We cannot but anticipate that when the day approaches, there will be tremendous struggles between the oppressed and the oppressor, which will either result in the massacre of the whites or their banishment from the country. Even the opposers of immediate abolition, acknowledge that it is fearful to look forward through such a calculation to the inevitable result of the system of slavery, should it long be continued in our country. Even they look with terror at the ruin bearing cloud that lowers darkly over the head of the oppressor. They look—but lest the 'fanatical madness of abolitionism,' should seize their spirits, they turn away and hide their eyes beneath the veil of present expediency.

Abolitionists behold these threatening dangers, and in view of them, they feel that patriotism requires every friend of his country to arouse to action. They believe that if any thing would be done to save the country, it must be done now. Though the evil of slavery appears desperate, yet it is becoming every day more so. By putting far away in our minds the evil day, we only cause the sent of violence to come near. While the white population of the slave states now possess sufficient power to provide for the peaceable emancipation of the slaves, consistent with their own safety, abolitionists think there are grounds for believing, that it is only the immediate exercise of this power, that will save the white population and the slave-states from ruin. Hence, they labor to persuade the slave holder, to avert such a crisis, by giving his slaves their freedom, to so alter the constitution of society, that the preservation of order, harmony, and peace, will be for the mutual interest of all. Hence, instead of designing to destroy the Union, abolitionists believe they are taking the only legitimate means to preserve it, by exerting a moral power to bring it back to the old foundation of liberty and equal rights. They believe this to be the only foundation on which the Union can permanently stand, and that a Union, which is purchased by compromising with the spirit of oppression, is not only valueless, but will ultimately prove ruinous to all concerned. The pecuniary advantages of an Union can never preserve it, when it embraces in its principles the elements of its own destruction. Hence, if slavery must continue perpetually in any state, abolitionists wish only for the continuance of a Union with that state, because it is a moral certainty that state will fall, and they wish not to be dragged down to ruin along with it. But, would not their opponents act on the

same general principles? To alter the local circumstances a little, suppose the states of Barbary, with their piracy and christian slave markets, should apply for admission into our Union; and suppose, that for admission as members of our confederacy, they offered large pecuniary advantages, which they were willing to compromise for the privilege of continuing their habits of piracy and slave dealing; would not our whole nation object to such a union, on the ground that it would afford facilities for our sons to become instructed in piracy; and be countenancing the sale of our christian citizens into slavery? The reader in applying this supposition has only to bring the evils attendant on the supposed Union, a little nearer home.

But slavery, in the eye of the abolitionists, is not only a political evil, but a sin against God. And they see in prospect, the dangers it threatens, not only, as the result of existing political causes, but as a fearful retribution of the avenging wrath of heaven. When they look on this sin in its present operations, they see it as a moral leprosy preying on the vitals of the country, and spreading its poisonous pollution throughout every department of the nation. They see it, as that which not only threatens the destruction of our political institutions, but which, should it be unchecked, will, inevitably, bring moral desolation on the face of the land. Hence, christian benevolence prompts them, to seek in the power of truth and righteousness, a redeeming spirit for our country. Though, they believe that the moral means which, alone, they employ, will be efficacious in saving the country, yet should they fail, this failure could not produce a worse evil than slavery. If, in applying this moral remedy to heal and purify the body of our country from the leprosy of slavery, some of its putrid limbs should fall off, abolitionists would see this result with pain, but would charge it to the inveteracy of the disease, rather than to the design of the remedy applied. But, even in this case, though the separation would be like parting with a right hand or a right eye, they believe it would be better, for one of the members of our country to perish, than for its whole body to be cast into hell fire.

Pittsfield, Aug. 15, 1836.

MOB AT EXETER, N. H.

We presume our readers will like to know the facts in relation to the mob at Exeter, on the night of the 10th instant on the occasion of an address from Rev. George Storrs. We therefore publish the principal part of a letter from that gentleman to the Concord Herald of Freedom.

Mr Kimball,—By request of some friends in this place, I gave permission for an appointment to be given out, last Sabbath, for me to lecture on slavery this evening. The notice was published at all the houses of public worship, except Mr Hurd's.

Soon after the appointment was made, there was an excitement by the rum and brandy party in consequence of a movement by the friends of temperance to prosecute rum dealers. This excitement, united with the fact that there was to be a lecture on slavery, made the rum and slavery party 'breathe out threatenings.' In the course of the day, groups were seen in different places consulting together how to defend their 'glorious liberty,' to drink and sell rum, and mob down abolitionism. Temperance men were threatened with tar and feathers, as well as the abolition lecturer.

The hour of meeting arrived, and though great pains had been taken to prevent an attendance, yet we had a good congregation in the Methodist meeting house. We commenced by singing, after which prayer was offered by brother Storrs. At the commencement of the prayer the mob began their operations by the cry of fire in the streets. Shortly after, a missile was sent against the meeting house, and the rattling of the fire engine was heard in the streets. After prayer and singing again, I commenced my lecture by stating the right we had to discuss the subject that had called us together this evening. First, we had this right by the command of God, 'Cry aloud—and show the people their sins,' etc.—Second, we had the right by the constitution of our country which secured the liberty of speech.

I had proceeded in my lecture but a very few moments, when half a brick was hurled at me, passing through a substantial window blind, breaking the glass and falling harmless in the pulpit,—this was immediately followed by a stream of water from an engine, most of which spent its force against the shattered blind and window glass.

I stepped down out of the pulpit into the altar, and there continued my remarks, most of the congregation remaining remarkably quiet, considering the circumstances. The mob having reloaded the engine, renewed their attack upon the window near the pulpit on the west side of the House; in this instance they were unsuccessful I believe, and all their water fell on the outside of the house. I proceeded with my lecture while they loaded again,—they then poured forth their trouble, cold water, upon a third window. I am not certain whether that window was broken or not. These valiant defenders of rum and the constitution were not to be discouraged in their attempts to throw away that trouble of their peace, water; but they shortly returned with their engine, and commenced an attack upon a fourth window, and then discharged the cold water as though they hated the very sight of it, as it is said people do, who are affected with hydrophobia.

Now was not this a very civil mob?—They turned the devil's fire-water, rum and

brandy, down their own throats, and served us with the liquid which the good Being has provided for such as choose reason rather than madness.

I had now proceeded about half an hour in my lecture—at this point, I was of opinion that we had better close our meeting for to night, and dismissed the congregation accordingly. This was done while the mob were gone to reload their engine, so that the congregation passed out of the house unmolested, before the mobocrats returned. When they came back to the house, they tore off one of the blinds and prepared to pour forth their fury, when, lo, they discovered that they had sought before them but an empty house. They now set up a yell which told most truly, who their instigator was, viz. the prince of darkness. These violators of the public peace then repaired to the rum depositories to complete filling their own engines with the 'liquid fire.'

MOBOCRACY.

At the anti-abolition meeting held in Cincinnati just before the destruction of Mr Birney's press by the mob, the following resolution among others was adopted:

Resolved, That in the opinion of this meeting nothing short of the absolute discontinuance of the said abolition paper in this city, can prevent a resort to violence, which may be as disastrous to the publisher and supporters, as it must be to the good order and fair fame of our city.

The following resolution was also offered by W. N. Brown, and adopted:

Resolved, That we entertain the most profound respect for the memories of the venerated patriots of more than 'sixty years since,' who in the harbor of Boston, without the sanction of law, but in the plenitude of the justice of their cause took the responsibility of *reshipping* the Tea Cargo, and for which illegal act they were entitled to, and did receive the warmest thanks and gratitude of every lover of good order and well wisher of his country—and that we in imitation of the noble and fearless example set us by those true hearted Americans, declare that whenever we find an existing evil, wicked and mischievous in its conception—warring against the best interests and happiness of our common country by its effects—aiming at the destruction and disunion of our happy government, and only prompted and sustained by those untiring energies of human ambition, hope of gain and love of notoriety, but shielded from legal enactment according to the usual practice of our laws so as to leave us but one channel through which we can rid our land from its withering influence, that in seizing that one tangible point our exertions shall be firm, united and decided.

From the N. Evening Post.

The Cincinnati meeting, in the concluding resolution offered by Wilson N. Brown, and adopted with the rest, declare in so many words, that if they cannot put down the abolition press by fair means they will do it by foul; if they cannot silence it by remonstrance, they will silence it by violence; if they cannot persuade it to desist, they will stir up mobs against it; inflame them to madness, and turn their brutal rage against the dwellings, the property, the persons, the lives of the wretched abolitionists and their families. In announcing that they will put them down by force all this is included. Fire, robbery, bloodshed, are the common excesses of an enraged mob. There is no extreme of cruelty and destruction to which in the drunkenness and delirium of its fury it may not proceed. The commotions of the elements can as easily be appeased by appeals to the quality of mercy as these commotions of the human mind; the whirlwind and the lightning might as well be expected to pause and turn aside to spare the helpless and innocent, as an infuriated multitude.

If the abolitionists must be put down, and if the community are of that opinion, there is no necessity of violence to effect the object. The community have the power in their own hands: the majority may make a law declaring the discussion of slavery in a certain manner to be a crime, and imposing penalties. The law may then be put in force against the offenders, and their mouths may be gagged in due form, and with all the solemnities of justice.

What is the reason this is not done?—The answer is ready. The community are for leaving the liberty of the press untrammelled; there is not a committee that can be raised in any of the State Legislatures north of the Potomac who will report in favor of imposing penalties on those who declaim against slavery; there is not a legislature who would sanction such a report; and there is not a single free state the people of which would sustain a legislature in so doing. These are facts, and the advocates of mob law know them to be so.

Who then are the men that issue this invitation to silence the press by violence? Who but an insolent, brawling minority, a few noisy fanatics, who claim that their own opinions shall be the measure of freedom for the rest of the community, and who undertake to overawe a vast pacific majority by threats of wanton outrage and plunder? These men are for erecting an oligarchy of their own, and riding rough shod over the people and the people's rights. They claim a right to repeal the laws established by the majority in favor of the freedom of the press. They make new laws of their own, to which they require that the rest of the community shall submit—and in case of refusal, they threaten to execute them by the ministry of a mob. There is no tyranny or oppression exercised in any part of the world, more absolute or more

frightful than that which they would establish.

So far as we are concerned we are determined that this despotism shall neither be submitted to nor encouraged. In whatever form it makes its appearance we shall raise our voice against it. We are resolved that the subject of slavery shall be as it ever has been, as free a subject of discussion and argument and declamation, as the difference between whiggism and democracy, or the Calvinists. If the press chooses to be silent on the subject, it shall be the silence of perfect free will, and not the silence of fear. We hold that this combination of the few to govern the many by the terror of illegal violence, is as wicked and indefensible as a conspiracy to rob on the highway. We hold it to be the duty of good citizens to protest against it whenever and wherever it shows itself, and to resist it if necessary, to the death.

One piece of justice must be done to the South. Thousands there are of persons in that quarter of the country who disapprove as heartily as any citizen of the North can do, the employment of violence against the presses or the preachers of the anti-slavery party. There are great numbers, also, as we are well informed, who think that only harm could result from directing the penalties of the law against those who discuss the question of slavery. They are for leaving the mode of discussing this question solely to the calm and considerate good sense of the North, satisfied that the best show of a determination to abridge the liberty of speech in this matter is but throwing oil on the flames.

TEMPERANCE CONVENTION.

SARATOGA SPRINGS, Aug. 6, 1836.

Dear Sir—Many circumstances have conspired to render this place a scene of great interest for the past week. In addition to a great crowd of visitors of the usual character that congregate at the Springs at this season of the year, the Temperance Convention has called hither a large number of the choicest spirits of the land. The Convention contained some three or four hundred members. Chancellor Walworth was elected President. He is an able presiding officer, and an exceedingly amiable man. The proceedings of the occasion excited a great degree of interest, not only among the members, but also among the numerous and highly respectable auditors. The *Wine question* was the principal subject of debate. Upon this, as we anticipated, came the 'bug of war.' Bacchus mustered all his forces to prevent the 'ultraism' of declaring the use of all intoxicating liquors morally wrong. More than one rubicund clergyman was found ready to plead long and hard, against the terrible 'heresy' of denouncing wine, and to utter the most frightful predictions of 'reaction,' if the Convention should presume on thus 'going too far'; but all would not do; the body as a whole, was sound to the core, and notwithstanding all the blustering and threatening and bravado of the wine loving opposition, the resolution was carried by an overwhelming majority.

Doct. Reese of New York city, had the honor of being the leader in the glorious defence of an occasional use of intoxicating drinks; but he had a plenty of coadjutors, from some of whom we should have expected better things. The cry of 'radicalism and ultraism,' evidently had more effect than any thing else; and some of the best men seemed absolutely frightened out of their senses, yet there was a redeeming spirit in our midst, and able advocates of *immediate and total* abstinence were not wanting. Among the latter, I would name the Rev. Dr Bennet of Troy, as the ablest and the best. His conduct in the Convention was beyond all praise.—Firm, faithful, uncompromising and undaunted, he dared plainly and boldly to stand up for the truth. He was decidedly the most efficient and eloquent man in the assembly. Doct. Bennet is not, I presume, appreciated in New England generally; but mark my words; we have more to hope from that man, than from any other clergyman in the United States; for he is not only a truly great man, in intellect and moral power, but he is honest, straightforward, and inflexible in the path of duty. Well may the friends of Temperance, and the friends of the Slave, and the friends of Religion, look to Doct. Bennet as one of their strongest and best advocates.

The Convention adjourned this day at noon. Its influence will be highly beneficial to the cause of temperance, and in all probability the advocates of Madeira and Champagne will never make another attempt to carry their point, unless they call a special Convention, a packed jury, for the purpose.

There are a great many strangers of distinction now at this place, but I have been more happy in meeting the sincere and active friends of mankind, the moral elite of the country, than all the titled dignitaries of civil life, with which the town is filled. Here I have met Theodore D. Weld, the devoted and eloquent apostle of negro emancipation; Mr Lenvitt, the editor of the N. Y. Evangelist, (which I am happy to learn has over 10,000 subscribers); Rev. Jedediah Burchard, the Evangelist, whom the Vermont Chronicle, Boston Recorder, and all papers of the same genus, are attacking with so much virulence, Professor Hitchcock, the just pride of Amherst College, and a truly valuable and amiable man; Rev. H. C. Wright, now an agent of the American Peace Society; Sylvester Graham and Doct. Muzzy, the well known fellow-laborers in Physiological reform. With these gentlemen, and other kindred spirits from all parts of the Union, you may well

suppose we have passed our time most pleasantly and usefully.

I had never enjoyed an opportunity of meeting brother Weld before, although I had long wished to do so. He is a truly fine man, and fully meets my high raised expectations. His mind is absorbed in the great work to which he has consecrated his life. He is emphatically a self made man, possesses great activity, energy, and decision of character. His conversational powers are excellent, and those who have heard him as a public speaker, pronounce him one of the first orators in our country. I am happy to learn that he proposes visiting Boston before long. I am sure the friends of emancipation will be rejoiced to see him, and listen to his eloquence. God grant that his useful life and health may be prolonged, till the glorious contest in which he is engaged, has been consummated by victory.

The information that has been communicated to me since I left home, in regard to the anti-slavery cause, is in the highest degree encouraging. Our principles are spreading and taking deep root in all parts of the free States. The people are fast coming to the rescue. From the cities and large towns we have nothing to hope, and upon them we ought to spend but little of our labor; but in the country, among the honest and independent yeomanry, we have every thing to expect. They will and do look at the subject as it is, without that spirit of calculating selfishness, and fawning obsequiousness which so generally prevail in our cities and larger towns.

The American Anti-Slavery Society are greatly in want of efficient Lecturers, and have immediate and pressing calls for near fifty.

Persons well qualified for such a work ought immediately to be reported to Mr Weld, who has the general superintendence of engaging Agents and Lecturers. The harvest is great, the laborers few. Never was there so pressing a demand for all the moral and intellectual energies of the friends of humanity in every department of enterprise, as at this moment; and every person, is bound to do what he can to advance the great system of operations designed to emancipate, enlighten and bless mankind.

Yours truly,

A. W.

From the Essex Gazette.

The Centennial celebration at Providence R. I. went off in fine style. Among the letters received by the committee of invitation to the festivities, we notice the following from Dr Channing, of Boston, himself a native of Rhode Island. It is a beautiful tribute to the memory of a great and good man:

NEWPORT, Aug. 4, 1836.

Sir,—I am truly grateful to the Rhode Island Historical Society for their invitation to join with them in the festivities of the 5th of August. I cannot accept it, but shall not the less sympathize with my fellow citizens on the joyful occasion. Other communities have taken pride in tracing their origin to heroes and conquerors. I boast more of Roger Williams, the founder of my native State. The triumph which he gained over the prejudices of his age was in the view of reason more glorious than the bloody victories which stain almost every page of history; and his more generous exposition of the rights of conscience, of the independence of religion on the magistrate, than had been adopted before his time, gives him a rank among the lights and benefactors of the world. When I think of him as penetrating the wilderness, not only that he might worship God according to his own convictions of truth and duty, but that he might prepare an asylum where the persecuted of all sects might enjoy the same religious freedom, I see him as perfect an example of the spirit of liberty as any age has furnished.

Venerable confessor in the cause of freedom and truth! May his name be precious and immortal. May his spirit never die in the community which he founded. May the obscure individual, and the most unpopular sect or party, never be denied those rights of free investigation, of free utterance of their convictions, on which this State is established.

Yours truly,

WM. E. CHANNING.

Richard M. Johnson proclaimed immediately after John Q. Adams was sworn into office, as President, "that his administration must be put down, even were it as pure as the angels around the throne of God!"

What depravity! What principles a man must possess to make a declaration like this! No wonder if the very rocks should cry out against him. Such depravity and principles, joined to his other faults, must render him so loathsome to every serious reflecting mind, that it seems it would be impossible to induce a great portion of the freemen to give their votes for electors who would support him for the second office in the United States. But the decree has gone forth from the *Aristocracy* to their deluded followers, that they shall support Richard M. Johnson for Vice President. And why? Because the Baltimore Convention of office holders, and Freemasons, by their nominations, yoked Johnson with Van Buren, therefore, say the *Aristocracy*, 'they shall sink or swim together.' We say, let them both sink, before any freeman dirties his fingers with a vote for electors, who will support Johnson. But the *freemasonry* of this man makes him dear to the aristocracy, and they will not give him up. Then let the issue be joined to the country, and see whether he is their choice. We do not fear the verdict, so long as WILLIAM H. HARRISON and FRANCIS GRANGER are in the field.